

✓ THE
I M A G E
OF
J E A L O U S I E

Sought out.



And (By the Day Dawning) partly
how it worketh, and provoketh, in the
Mystical Chambers of Iniquity.

And likewise

A Casement opened into the same, that he which look-
eth in with a single eye, may see the spiritual
abomination which maketh desolate.

With a few words concerning Marriage and how a man sets
himself in the Seat of God.

Parables and Queries of Concernment to the People
called QUAKERS, and others.

1 Cor. 10. 12. *Wherefore let him that thinketh he standeth, take
heed lest he fall.*

Isa. 42. 22. *But this is a people robbed and spoiled, they are all of
them squared in holes, &c.*

Ver. 24. *Who gave Jacob for a spoile, and Israel to the Robbers,
did not the Lord, he against whom we have sinned, for they would
not walk in his ways.*

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READER,



O whom this may come, if any scruple arise in thee against ought that is herein related, which to thee is not yet discovered, be not rash, but weigh in judgement, if thou be minded to answer in print, let it be where this is, let us follow after charity, so shall we grow in grace, 1 Cor. 13. If thou art a Disciple of Jesus, help bear the burthen, in the love I write receive me, what difference soever in opinions, Amongst honest minded keep up love, (which is much wanting amongst professors) and then whatever sharpe expression cometh in way of rebuke, the faith of the faithfull will grow the sounder, let us learn to know every member of the body serviceable in its place to the edifying of the whole in love, *Paul* desired the *Romans* prayers that his service might be acceptable to the saints, *Rom.* 15. 30. 31 He withstood *Peter* to the face, who was an Elder and a preacher of the Gospel before him, *Gal.* 2. 11. Let judgement be without partiality, God respecteth no mans person, he doth whatsoever he will with his own, *Peter* was an Apostle of the circumcision, and then the *Jews* that believed were zealous of the Law, yet the believing *Gentiles* knew more glorious liberty, even at this day, blindness in part is happened in our borders, many are following a guide that leads backwards, (as the *Galatians*) which brings in again the elements of the old Heaven, which by reason of use have been corrupted, and are perished, If I see a snare in my neighbours way, love constraineth me to shew him the danger, when the truth takes more root downward, it will interpose this gilded guide, and put a stop and search in many.

O Lord, arise in *Jacob*, strengthen the hope of *Israel*, gather the flocks together, roll away the stone, water the thirsty, bow the Heavens, roll up the old, discover the new more in thy people, touch the mountains, cause the hills to melt,
cause

cause the influence of thy love again to run, in the hearts and reins of thine, to prick, wound, and destroy, that rebellious part which yet thou wilt have shaken, bring many again to *Jacobs well*, truly to beg for living water, dig again the wells of *Abraham* in the hearts of many, cause life and love to issue forth where it is wanting, water with the dew of thy love, out of the deep lift up the lowly, bring down the lofty, lead thy own great with young, strengthen thine to break forth, comfort all that travell toward thee, thy Scepter in thine lift up, mollifie the hearts of many who are wounded, pour in wine and oyle; sit again as a refiner, with thy flock, make them clean, purge out that bitter root which poysoneth thy People, thy little babes what have they sucked and received in, distilling thine purifying water, purge out all that which is abominable in thy sight which thou hast discovered in thy servant.

Ye people who are called Quakers, you are compared to a lovely Apple which is beginning to rot, the rottenness whereof is altogether unfavoury to those who by reason of use have their senses exercised. But whatsoever things are pure and of good report, if there be any virtue, if there be any praise, these are a sweet smelling savour, both in you and all men, and proceed from the fountain of every good, It's said in the Scripture the one shall be taken and the other left, wheresoever good and evil are found together, if in one bed, the one is to be taken and the other left; so shall the vessels of the Lords house be again restored.

Your love and courage, in your sufferings for well doing God hath Crowned, comforting, and standing by in times of tryall as he hath done by others before you: who suffered for conscience sake, whom you see withered, many of which fees you are withering, sobriety and gravity in sincerity, are beautifull ornaments, in whomsoever, meek and quiet spirit, is of great price; the working of faith manifesteth life.

Give ear, O ye wise men, hearken all you that have drunk of the Rock that follows, I will chuse sound judgement, and in wisdom will I utter forth words of truth as

they arise in me, The Alpha we have been taught by, and he hath caused us to know his name, the Omega hath instructed us in our line, and we have run by rote (as children, over our lesson, but when God would prove and try us in another lease, we have neither known the letter, name, nor order, but have mistaken a blot for a letter, a scrabble, for a name, and were perverse, and proud of our imagined knowledge, not seeing our brutish folly. Oh! that men would consider these things, that we may bewaile our wanderings, Oh! that men knew the goings out and the comings in of the King of *Israel* at all times, when he walkes upon the waters in the night, and when he is transfigured in the mount in brightness, many have said it is good for us to be here, but they must come down. When the Almighty shakes his rod, he will awaken many, tribulation shall be with them for a season, then they shall know the burthen which *Habakkuk* did see, *Hab. 1.1.*

It is written, yet a little while I am with you, ye shall seek me, whither I go ye cannot come; it is better to seek the Lord in the wilderness, then to lust after the flesh-pots of *Egypt*; God will be heard and found again in all, who in love waits patiently for him, how is the blackness spreading over which hideth the beames of glory, the dew is frozen upon the tender twigs, the flowers fade, sad will be the sight toward Winter; when the fouds arise, and the green is covered over with ice as a sea of glass who then can stand, the wilde Asses will bray, and the young Ravens wander from their habitations, little foxes walk on mount *Sion*, how are the vines spoiled, and the new vine cut off.

Awake, O Lord, arise in thy strength, gather together the dry bones in the valley, revive, make them even a living Army, behold many which thou wast gathering are revolted to another, but out of the dust of *Sion* shall others rise, Ye sheep of *Kedar* and lambs of love, wash in the waters of *Shiloah* which ran softly, through green pastures of pleasure, you that thirst for the streams of the river, our God wateryour lands with the showers of love, To nourish the tender root, that the blade thereof may spring, and savoury

youry meat may grow, which will quicken and revive the love that is dying, that the bough of *Josephs* may spread over the wall, (in all the humble,) into whose soul the Irons pierce.

O God, discover, make more known, where thou seedest thy flocks, that thine may rest at noone, when the sun causeth to wither that which the worms have eaten, strengthen thine to strive to get an habitation in thee, where the light shineth round about, where there is no darkness, nor shadow, but a sure hiding place from the heat of thine indignation, which burns as an Oven, which for good, O Lord, cause thou many to know, that in us all the bryers and thorns may be consumed, which do choak thy holy seed.

Concerning fasting, going naked, and wearing of sackcloth, and such like, practised as signes in these dayes, and the narrow coverings whereby the practisers and approvers would cover themselves, even by the far fetch examples from under the dispensation of the Leviticall Law, (in the dayes of the Prophets) which consisted in observation of outward things, which were to be observed until the time of reformation, which was accomplished in Christ, when he suffered; having fulfilled them, he nailed them to the Crosse, and took them out of the way, because (as *Peter* saith) they were a burden which we nor our fathers were able to bear; and as the performances under that covenant were visible, so the separation, and adulteration from it were likewise; as instance; to leave the Temple of the Lord, and worship in an idols Temple; therefore the Lord in his wisdom raised up his Prophets to be as signes to bear testimony against the backsliding of that generation, to wit, to that part in men which should have been exercised in those things which in their time were lively types and shadows of good things to come, As *Isaiab, Jeremiah, Ezekiel Hosea, &c.* Were signes, but when the covenant was changed, and the worship of God retired into the Spirit, that part in man which kept not the old covenant, was not required to exercise in the new; and that being laid;

Mat. 9. 10.

Col. 2. 14.

Eph. 2. 15.

Act. 15. 9.

Hob. 7. 12.

laid aside, the signes which appertained to it, were altogether useless, not being able, nor instrumentall to open the understandings of people, that they might see the entrance into a better hope; for when he (who is the day) brake forth, the shadowes fled away; and as his glory shines forth more and more, so will it more appear that they are abolished, and therefore not to be practised literally, but fulfilled in the mystery of Godliness, in the inward man; and whosoever will introduce them outward again, though by the moving of a Spirit, is to be denied in these things; for that Spirit which denieth Christ come in the flesh, is Antichrist, whose Cross many have borne, and been obedient to, not discerning the Cross of Christ between two thieves (read in the Spirit the mystery of the Cross) the one on the left hand, which many in times past have followed, robbing God of his glory, serving the lusts of the flesh in vanity, but now being smitten by the just hand of God, and under a sense of their sinfulness, Satan takes great advantage against them, and by his accusations endeavors to drive them now as far on the right, making that appear to be sin to them, which indeed is no sin, thereby to make them think hardly of God; and then to appease the wrath which is gone forth, the Divell presents some thing to be performed, perswading the creature they shall have peace in the performance thereof; and oft times daubeth up a false peace, bringing and perverting Scripture, as he did to the Lord Jesus, who alone was and is able to deliver himself and his, out of the snares which have been hid for many generations, when the Lord of hosts appeareth to shake (once more) the foundations of Heaven, and cause the pillars of the earth to tremble; when he throweth down the mountains, and removeth the old earth out of its place, there will be no vaile over his glory, nor any dark corner for the deceiver to lurk in.

Now as concerning the wearing of sackcloth for a garment, or a coat of a skin; in time of poverty they are comely, necessity hath no Law; every one ought to be content with food and raiment, be it never so mean; and where God hath given more abundantly, there it is to be used in his fear, for the comfort of the creatures, and relieving those that are in want, according to the ability of every one; the good gifts of God are not to be dispised, for by his goodness he abundantly preacheth to the

the children of men, that even while they are enemies to him, he gives them food and raiment, yea all the good they have is from his hand, O Lord, teach thy children sound judgement, and cause them to praise thy Name.

Trialls and Temptations.

O Lord hear the cry of the needy, consider the groanes of the oppressed, break the jawes of cruelty, unloose the bonds of Thralldom; draw up thy own, with the cords of thy love, out of the horrible pit.

Job was persecuted, by his friends in the bitterness of his soul; he desired to know why God contended with him, *Dauids* heart oft fainted, he went mourning all the day, the spouse was smitten by the watchmen, *Jeremies* complaint was heavy, removed far from peace, *Lam. 3.* *Jonahs* grief was heavy to bear, when God toucheth in his anger, who can abide, let all flesh be silent, and confess, it is of his mercy that we are not consumed, which of all the saints is it whose faith hath not been tryed, whoever thou art that meetest with such tryalls, search the Scripture, and thou mayest find the saints companions in tribulation, that through patience and comfort of the Scripture thou mayest have hope, when thou art ready to cry, I of all men am most miserable; communion with the saints is precious, such as have been chastened of the Lord knows it right well, when the tryal is over, many will say, it is good for me that I have been afflicted, the Rod and Staff of God comfort all that truly leane and rely upon him, by whose stripes we have been wounded, and by nothing else we can be healed, he hath been with us in our journeys, and comforted us in the Inn, of whom we eat, of him we drink, and were refreshed, but when he hid his face we were troubled, and sought him sorrowing; the tryal of faith worketh patience, *James 1.* When the Tabernacle of *David* was spoiled, and the posterity of *Jacob* carried away captive, the daughter of *Sion* driven into the wilderness; and the remnant of her seed dispersed into the uttermost parts, and all corners of the earth, The highest (according to his promise) was to them a little sanctuary in all places whether he had driven them, and they had (as two or three berries which are left in the top of an utmost branch) some truth amongst them, wheresoever they sojourned, though wrapt up with much confusion (for long and dark

darke hath been the night of Ignorance) and as they were sincere God accepted according to what they had, when at any time their hearts have inclined toward *Sion*, the Lord of his mercy hath manifested some thing to them in order to their return; but Satan hath soon cast in, and in that knowledge pufft them up, to think of themselves above what they ought, and then he hath exalted this as a horn of his beast, for he is a King over all the children of pride, in every sect at their first coming forth; God hath made some thing or other known, which was not to others, and the Devill hath taken occasion, by the increase of their knowledge, to increase their (spirituall) pride, for throughout this dark and gloomy day, had there not been some who had sought the Lord, there had not been so many new doctrines and Heresies broached, to the upright-hearted God hath shewed some thing of the abomination of the great whore, and when the understanding hath been opened ready to receive, the Devill hath cast in lies and falsehood, (like as a shepherd who openeth the door of his sheepfold to put in water, and a thief who watcheth his opportunity putteth in a wolf, which he could not do while the door was shut) which all spring up together, and when he sees that his fruit is discovered, he stirs up his instruments, to reproach that truth of God which they professed, because of the delusion which he cast in, branding them with the terms of wandering stars and such like, thus hath he beguiled all sects from the highest notion, to the lowest form, not appearing in an evil shape; but transformed; his eyes like the eye lyds of the morning, he maketh a path to shine after him one would think deep to be hoary, O Lord, lay hold on *Leviathan* that piercing serpent, and slay the Dragon which is in the sea.

You who are called Quakers, of a truth it is that God hath discovered more to you, and wrought more by you, then by any sect, since the great Apostacy, he hath caused you to know your teacher to be near, which many have run from sea to sea to seek, and have not found, he hath wrought great things by you in these Nations, even to the admiration of many, yet know of a surety that he will sit once more, ye have indeed directed many to the way, but the spoiler hath cast stones therein, wher at many sincere souls have stumbled, and gone aside, and ye have not cast out the stones, but the creature, not
hugo considering

considering the cause, neither would you hear reproofe, but pleaded for the sufferings of Satan, calling them the commands of God, (to w^r going naked, and in sackcloth, and fasting from outward food, &c. the Spirit wh:reof (if it be followed) will bring in the highest misery of iniquity. consider whether you can clear your selves from this charge, the leaders of my people have caused them to err; ye have pushed the weake with side and shoulder, and much muddled the cleane waters, (in many) with your feet, by your judgement as the juice of wormwood, in excluding all from an entrance into the doore of hope, but those that bow to your Idoll (wrest not my words); In the love I beare towards you, I speak plainly, a bitter cup is prepared, for all that work filthynesse, whether in the flesh or spirit; examine your selves, God is not partiall, if the accursed thing be found amongst you, remember the troubler of Israel, God will shew mercy to those that bow to his Scepter, but the mighty will he pull down from their Seats, this usurped Authority and censorious bitter Spirit, is a smoke in his Nostrils, and will be as a burning in your bowells, if it work till *Pharaohs* dreame be fulfilled, when the lying Spirit hideth the presence of the Lord, 1 Kings. 22.

Off that all that fear the Lord, of every sect and people, would instruct one another in love, (for that must break the bonds of iniquity, and gather together in one) and if ought arise in discourse which is doubtfull, be not rash, but wait in patience till God discover, goe againe untill seven times yea, untill seventy times seven, so will you shew forth his praises who hath called you, for all the day long he stretcheth forth his hands, &c. hereby God may give a blessing, and rent the vail which yet remains, and in his time raise up of his Servants, to take up the stumbling blocks which yet are, and set up way-markes for the poor of the Flock, guid us (O Lord) in thy truth.

He who was a murderer from the beginning, still seekes to catch the Soules of men, for the populating of his Cities in the Region of darkenesse, and the setting forth of his glory which is a lye, he hath covered the face of the earth with snares, and lift up his nes toward Heaven, he hath pitched a Tent, which appeared like *Jacobs*, and spread a Table like the Lords, in shew, and prepared it with painted delicacies, whereby many simple ones have bin deceived, who have after found them (to their sorrow) as the poyson of Dragons, thus hath he done all the time of Israels Travells, and wanderings in the wilderness, in every remove, even to the borders of *Canaan*, entering, and polluting the places of their pilgrimage, though they saw it not, yet the Lord saw and considered, and called unto them, saying, depart yee, it is uncleane, this is not your rest, for it is polluted, as it is written, the time cometh wherein I will pluck up that which I have planted, because it is polluted, the Heavens and the Earth which are reserved to be destroyed, by this uncleane thing are they polluted, but we according to his promise look for new.

The way of God is the same that ever it was, even the good old way, the truth and the life, but by reason of the dispensation of sundry times, it is still called a new and living way, the wisest of the Sonns of Adam cannot prescribe how God will manifest his glory to the Children of men, but he makes it known by his Spirit, as he reveals it to fooles, babes, and blinde, a fool made sensible of his folly, will desire to learn wisdom, and be guided in understanding, a babe is weake and cannot goe, the blinde cannot see the way, how can he rightly goe, these are sensible of their wants, it is the Lord that causeth them to know it, and he will have compassion on them, he will carry the Babes in his Armes, and lead the blinde in a way they know not, wherein the fooles shall not erre, he will heal them and cause them to grow in wisdom and stature, and they shall be as lively branches, ingrafted into the living vine, which cannot be hurt by drought, nor scorched by heat, but is planted in the garden of God, in the Root thereof is the well spring of life, which runneth through

quickeneth keepeth alive, and nourisheth every branch, it groweth green and flourisheth, when the storm beareth upon it, the branches embrace each other and are comforted; all are partakers of the consolation and consolation of each other. This is the vine of blessing, and these are the branches which are blessed, as they abide in him, and glory not in their own strength and stature, but in the root that bears them, if they boast they are excluded, and will be cast forth as unprofitable branches, could men see where they are, it were well, and be converted there to abide, till the cloudy pillar be removed, every one standing at his tent door, to wait for the farther manifestation of the just, which is the begotten of God in the children of men, the Christ who is called the Son of man, who was ever, and ever is without sin, even the first, and foundation stone of Israel, the beginner, and beginning of the creation of God, and the perfecter of his praise, the same is he who judgeth the wicked, and reproveth the ungodly for sin, under which manifestation he is called the spirit which reproveth the world, &c. The same is that manifestation which is given to every man to profit withal, 1 Cor. 3. 1. 7. Through it the Scriptures become profitable, which all that meddle with wrest, who are not learned by it. In those who have felt the operation of his power, and deliverance, by his Arm, he is called, Christ in them the hope of glory, he hath appeared to the vilest of men, and tendered himself freely to all, but perverse rebellious man will exclude himself, Oh that man knew how frail he is, and did wisely consider what a little portion is known of God.

Concerning Marriage.

It's honourable among all men, every one hath his proper gift of God, let none assume too much to themselves, in hindering any there from, because they are burdened therewith, yet see nothing of it, nor any evil behaviour either in word or action, take heed of rugged zeale, if ought appear uncomely, reprove in wisdom and in meekness, soft words will soonest wound, learn of the husband-man how to cut down thistles among standing corn, be not so rash lest ye cut down both, great men are not all wise, neither do the aged always rightly understand, it is good for youth to learn to be sober, and elders to take heed of being too bitter, which hurteth both, the ways of God who can find out, Prov. 30. 19. Wisdom is only profitable to direct, & will be justified in the unmarried, and in those that marry in the feare of God the Father, whose consent is to be asked both in this and all things, he is the giver of every good gift, let all things be decent, and in order, give none occasion to the Enemy, be courteous in your conversation toward all men, which will shine forth, and convince, and make many to confesse that God is in you of a truth, be ready to answer every one that asketh you a reasonable question, let us all learn so to doe, judge nothing before the time, know the tree by the fruits when they appear, he that takes upon him to judge of another mans thoughts by feeling, doth he not set himself in the Seat of God, to judge of the secrets in the heart of another, which no man knoweth but the spirit which is in him, let those who so do, read with a right understanding Ezek. 18. Its certain the Spirit of God searcheth all things, and secret things belong to him only. If any instance *Elissa*, what he discerned of *Hazel* or such like, let them read and consider, when men are come to such a stature, then let them publish it, boasting is oft seen as clouds without rain.

Parables.

A Traveller by Sea chanced to fall into the hands of a Pirate, which took him as a slave, under whom he served in cruel bondage, and in his distress he complained to many, but found no relief, until at length (when his hope was almost past) one came to him who was filled with compassion, and in bowels of pity toward him, found a way (through many tribulations) for his escape, who

who himself would be his Pilot, and so many more also, whose heads he lifted up, to follow this the Admirall of the Fleet, which Vessel was rigged, and adorned, beautifull to the eyes of many, stored with wine and oyle, the same wherewith the followers were filled, which joyced the hearts of many. These set Sable (being guided by the Pilot) before a pleasant gale of winde, toward the haven of their hope. But as they sailed through the deep, and saw the wonders of the most High, a storme arose against them, for whose cause God knoweth, who calleth many to examine, IS IT I, the Pilot (being skilfull) guided them into a pleasant Port, where they might ride at Anchor in safety for a season, but in the time of this their ease, they soon forgot the former bondage under which they groaned, the Admirall fell to feasting and banquetting, whereby many of those that followed were drawn away, and through carelesnesse fell a sleep. In the night a false Pilot (transformed like to the true) came aboard of many, those who were slumbering, discovered him not, the Admirall entertained him and his Counsell, whereat the true Pilot was displeased, and instructed the Admiral, but he would not receive it, but hearkened to the Advice of the false Pilot, which was to hoist up the Sailes, and be going, the wind being yet contrary and tempestuous, those of the followers whose eyes were heavy, followed the Admiral (of whom they made an Idoll, thinking all was right which he did) when they were gon forth not knowing whither, the oyle stayed, and the wine wasted, their guid was a lyer, and his guidance falshood, whose intended port was among the Rocks, that he might break them in peices for a prey, but those that hearkened to the voyce of the true Pilot, (which was to wait upon him in quietnesse and stilnesse untill the way was cleere) found him cordiall in performing his promise.

Certaine Children went to School, which were honest minded, and of a ready wit, being well-instructed in their learning, they profitted much, and sometimes wisely answered their strong opposers, they were much in favour with their Master, and to some of them (to whom he saw meet) he manifested more, some questions whereof they put to their School fellowes, which they could not understand, yet judged them as ignorant and unlearned questions, (being proud of their Masters former favour) they spake evill of what they knew not, their Masters love withdrew, their name was dishonoured, their beauty faded, which is dayly dying, and they leading back into ignorance, a worme is entering which eats as a Canker.

Some Queries proposed to the consideration of all that desire to learn

learn (as well as teach) though from the mouth of a Babe, if God thereby be glorified.

1. Seeing the Supper of our Lord is Spirituall, what is the fast he now requires when the Bridegroom is taken away?

2. When Johns Disciples asked Christ why they and the Pharisees fasted oft, but his Disciples did not, why did he say, no man putteth new wine into old bottels, John was to decrease, who waxed old?

3. When the Apostles fasted was John Baptists outward dispensation finished, if not, is it now abolished.

4. Is not the Law & the Prophets with John, to be known and fulfilled in the Spirit, and not in the Letter.

5. Is not the Spirit which moves to go naked, and in Sackcloth, and such like (as signes) to be bore witnesse against, by those who are pressed in Spirit thereto.

6. What Sackcloth are the two witnesses (mentioned in the Rev.) clothed withall.

7. Why was it said by Christ there shall noe signe be given, but that of Jonar, &c.

8. What came Jesus Christ into the World to fulfill, whether that which he fulfilled be not abolished.

9. What Vaile is that which is over, while Moses is read.

10. What is the second Vaile.

11. Where is that Babylon, which many are carryed beyond, Acts 7. 43. And the Rivers thereof by which the Prophet wept, Psal 137.

12. What are the earrings of Israel now, whereof they make a molten God, (read within is a sound word) and from whence had they them.

Its good to beg wisdom of God, wherby to discern the things that differ, and as they arise in us so to judge of them, and not meddle with things beyond our line.

My Name I could freely have subscribed, but being somewhat sensible of the partiality of men, (who are oft led after their Idolls, and will hardly hear or read any thing which comes from those who cannot bow to their Creature Gods) I therefore rather omit it.

My own praise I seek not, (God is my witnesse) but in sincerity according to what he hath shewed mee, I desire to be faithfull, that his Name may be glorified, and the snares of Satan discovered.

The breath of our Nostrills, the Anointed of the Lord, was taken, in their place. Lam. 4. 20.

THE END.